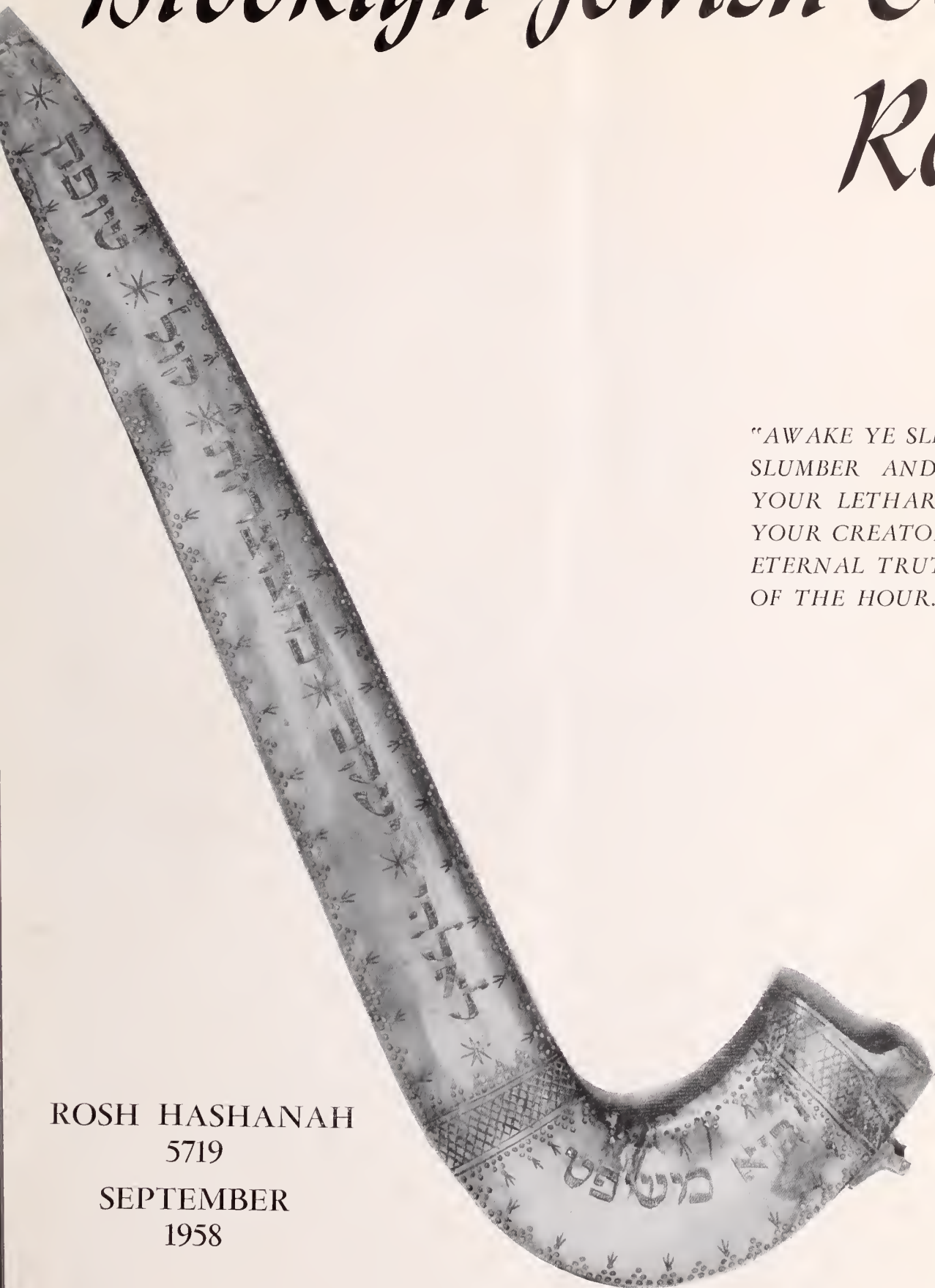


Brooklyn Jewish Center Review

"AWAKE YE SLEEPERS FROM YOUR
SLUMBER AND ROUSE YE FROM
YOUR LETHARGY . . . REMEMBER
YOUR CREATOR, YE WHO FORGET
ETERNAL TRUTH IN THE TRIFLES
OF THE HOUR." MAIMONIDES

ROSH HASHANAH
5719
SEPTEMBER
1958



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Brooklyn Jewish Center Review

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No. 1

A GUIDE TO FAITH

THE Jewish year is ushered in by holy days and a festival that span almost the entire month of Tishre. Each one of these days has its individual emphasis and message and together they constitute a guide to the faith of the Jew. Rosh Hashanah marking the change in the calendrical date and celebrating the advent of a new year, affirms for the Jew the sanctity of time.

One of the qualities that distinguishes a human being from the rest of nature's creatures is his awareness of time. This awareness is a root of concern, anxiety, dread and hope, the special characteristics of the human predicament. Without this sense of time we are but driftwood floating on the streams of life. Cognizant of time, we rise above a primitive state and make ready for the tasks allotted to us during our earthly existence. It is a profound paradox of life that only that being who apprehends the limits of time can gain a glimpse of timelessness, which is eternity. The great moralist, Rabbi Israel Salanter, noted that to a sensitive soul the ticking of a clock can be a powerful and moving sermon. Though Rosh Hashanah time is sanctified, our perception of the human situation is sharpened and the purpose of our existence is acknowledged.

Yom Kippur, the day of Atone-ment, is the day tradition has set aside for the recognition of self. We must stop and reflect upon our inner being lest we lose ourselves in an ocean of things. In our day in particular, with its uniform com-

munications, standardized entertainment and outer-directed culture, the image of one's own individuality is blurred. We know ourselves only as a part of this enterprise or as a part of that organization. Our minds, exposed to the whirl of events is but a tattoo of impressions. What we are and what we signify is forfeited. Through the discipline of prayer and fasting we shut out on Yom Kippur day that which is mundane and we try to recapture our individuality. The recognition of the self is the only path towards the recognition of God. In the depths of our being we find the ground of our existence—God.

This series of holidays is concluded with the festival of Succoth. The special theme of this festival, dating back to its agricultural origin, is that of gratitude. When directed towards God this sentiment spells our thankfulness for the harvests and bounties of nature. Indeed, when it is directed towards our fellows it becomes the basis of much of our ethics, the social amenities and even our etiquette. But following so closely upon the holy days of Rosh Hashanah and Yom Kippur this

Succoth theme of gratitude is suffused by their light. Gratitude towards God, unlike the quality of the gratitude we show to men, is not dependent on the harvests that nature may bring us. Oft we sow and we do not reap, yet, if we take to heart our human situation we must remain grateful to the Almighty.

Illuminated by the teaching of Rosh Hashanah and Yom Kippur the religious sentiment of gratitude transcends nature's bounties or man-made possessions. It is a thanksgiving to God for life itself, for being, and for our human destiny. In this greater sense Succoth becomes the climax of the inner growth of the spirit that began on Rosh Hashanah day.

We pray that the insights afforded us by these holy and festive days in the month of Tishri—the perception of time, the recognition of our being as it is grounded in God's being, and a deepened gratitude that transcends the whims of nature—may quicken our faith in God and in man. And may that faith bring us the happiness that comes from "a new heart and a new spirit."

BENJAMIN KREITMAN.

A HEARTENING REPORT

AT THE recently held meeting of the World Jewish Congress in Geneva, a report was issued noting that anti-Semitism and anti-Jewish bias are on the decline in most of the countries on this side of the Iron Curtain. Seventy-two of the 115 countries in which the world's total Jewish population of about

11,827,000 lives are free from overt anti-Semitism. In the remainder anti-Jewish feeling ranges from social bias to restrictive governmental measures.

Nations, lands and territories listed by the World Jewish Congress as being free from overt anti-Semitism include: Peru,

(Continued on page 35)

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"JUST BETWEEN OURSELVES"

"בֵּינֵנוּ לְבֵין עַצְמֵנוּ"

An Intimate Chat Between Rabbi and Reader

LIP SERVICE TO PRAYER

THE solemn days of Rosh Hashanah and Yom Kippur are fast approaching, and we will soon gather in the synagogues to pray to our Heavenly Father to forgive our past failings, to help us start life anew with greater understanding of its true meaning and values, and to beseech Him to grant us a year of life and happiness.

The Jew of old, long before Rosh Hashanah, would endeavor to project himself into the mood of the penitential season. During the entire preceding month of Elul he heard the sounds of the Shofar at each morning service to remind him of the coming "awesome days," and thus his mind was becoming attuned to the significance of the prayers which his lips would utter.

Alas, for many of us today, this mood of prayer is altogether lacking. We do come to the synagogue; our lips do recite the prayers, but the mood for prayer is absent. Perhaps that is why all this seeming religious interest which is displayed by the crowded synagogues during the New Year is of little real consequence.

I have just been re-reading a masterful address delivered before the annual convention of the Rabbinical Assembly in 1953 by Professor Abraham J. Heschel, of the Jewish Theological Seminary, entitled "The Spirit of Prayer." It is now reprinted in pamphlet form and it could help to transform our Jewish religious life if it were read by all American Jews.

It is a pamphlet of about thirty pages, and naturally I cannot quote all of the many beautiful passages. I think, however, it will serve a most useful purpose to quote a few of Professor Heschel's statements in order that we may give more serious thought to what and how we shall pray on the coming days of awe. I shall select these passages at random, and hope that the reader will try to grasp their significance:

"The fire has gone out of our worship. It is cold, stiff and dead. . . . The edi-

fices are growing. Yet, worship is decaying. Has the synagogue become the graveyard where prayer is buried? . . . The modern synagogue suffers from a *severe cold*. Our congregants preserve a respectful distance between the Siddur and themselves. . . .

"People expect the rabbi to conduct a service: an efficient, expert service. But efficiency and rapidity are no remedy against devotional sterility. Orthodox rabbis worry about the *Bimah* being in the right place. What about the heart being in the right place? What about prayer?

"We have developed the habit of *praying by proxy*. Many of the congregants seem to have adopted the principle of vicarious prayer. The rabbi or the cantor does the praying for the congregation. . . .

"Prayer has become an empty gesture, a figure of speech. Either because of lack of faith or because of *religious bashfulness*. We would not admit that we take prayer seriously. . . .

"Now, how do our people pray? They recite the prayerbook as if it were last week's newspaper. . . .

"Assembled in the synagogue is everything—the body, the benches, the books. But one thing is absent: *neshamah* (soul). It is as if they all suffered from *spiritual absenteeism*. In good prayer, words become one with the soul. Yet in our synagogues, people who are otherwise sensitive, vibrant, arresting, sit there aloof, listless, lazy. 'The dead praise not the Lord.' Those who are spiritually dull cannot praise the Lord. . . .

"Let us face the situation. This is the law of life. Just as man cannot live without a soul, Judaism cannot survive without God. Our soul withers without prayer. A synagogue in which men no longer aspire to prayer is not a compromise but a defeat; a perversion, not a concession. To pray with *kavanah* (devotion) may be difficult; to pray without it is ludicrous. . . .

"How should we define prayer? Since

it is, first of all, a phenomenon of the human consciousness, we must ask: What is it that a person is conscious of in a moment of prayer? There is a classical statement in rabbinic literature that expresses the spiritual minimum of prayer as an act of the consciousness of man: 'Know before Whom you stand.' . . .

"Reading or studying the text of a prayer is not the same as praying. What marks the act of prayer is the decision to enter and face the presence of God. To pray means to expose oneself to Him, to His judgment. . . .

"My intention is not to offer blueprints, to prescribe new rules—except one: Prayer must have life. It must not be a drudgery, something done in a rut, something to get over with. . . .

"Prayer is of no importance unless it is of supreme importance. . . ."

Perhaps, I have done Professor Heschel an injustice in just quoting a few of the striking sentences that fill every page of that notable address. You have to read the complete text in order to appreciate his deep insights, his masterly analysis of the entire problem and his suggestions how to re-create the spirit of prayer. But I do hope that even these few passages will inspire us to enter the synagogue on the Holy Days with a deeper understanding of what is expected of us.

In one of the most important sections of the Holy Day ritual we read, "Repentance, Prayer and Charity can avert the evil decree!" Note that Prayer is placed in the very center of the formula. It is true prayer that must accompany repentance, and it is prayer again that can inspire deeds of charity and righteousness.

It is my fervent hope that the prayers which all of us will utter may come from our hearts as well as from our lips, and that they will thus find favor before our God and win for all of us a year of life, health and the blessedness that comes from service to our fellowman. May our prayers also help to usher in a year of peace and joy to our brethren in Israel and to all the peoples of the world.

Israel H. Perutthal

LIFE IN A RELIGIOUS KIBBUTZ

By HAROLD S. KUSHNER

MEMBERS of the religious kibbutzim like to tell the story of the man who was spending his evening at a Tel Aviv cafe complaining about Israel's orthodox Jews. They're parasites, he charged, they're out to avoid work, they're all lazy and think the state owes them something. His companion asked him, "What about the people at Tirat Zvi (one of the oldest and most successful religious kibbutzim)?" "Oh, them," the man replied, "I wasn't talking about them. They're different."

It would indeed seem that the people are different at the religious kibbutz. Like all religious Jews in Israel, they are conscious of the gap between the dream of an Israel characterized by a mass return to traditional Jewish life, and the reality of a state most of whose citizens are non-observant or non-traditional. But these people are different in that they have evolved a way of life which, while strictly traditional, minimizes the gap between them and their neighbors, and enables them to make their maximum contribution to the upbuilding of Israel.

This past spring, I spent my two-and-a-half-week vacation from the Hebrew University working at Ein Hanatziv, a religious kibbutz in the Bet Shean valley. Ein Hanatziv (its name derives from the initials of Rabbi Naftali Tzvi Berlin, father of the famed Meir Bar-Ilan) is one of the dozen or so religious kibbutzim in Israel. Geographically, these kibbutzim are located in two large clusters, in the Bet Shean valley (south of Tiberias) and in the Shefelah, the coastal plain between Tel Aviv and the Gaza Strip. It is more than coincidence that they tend to group together. This proximity enables them to discuss some of the unique agricultural problems which a religious kibbutz faces, and to join in religious and cultural projects which would be too ambitious for one settlement alone. In the Bet Shean valley, for example, the four religious kibbutzim have established a high school where their teen-age children can receive an education in keeping with their religious beliefs. Another factor keeping the kibbutzim close to each other has been the firm refusal of the religious kibbutz movement to appropriate any land taken during the war from displaced Arab owners.

Ein Hanatziv is a kibbutz of average,

or slightly below average, size, with about a hundred members, plus wives, grown children and temporary or probationary members, giving them a total of about three hundred working hands. There are basically three "Shichvot" (strata) discernible in the population—the original hityashvut, mostly central European immigrants, who founded the kibbutz eleven years ago; the sabras in their early twenties who left Jerusalem, Tel Aviv, and Haifa to work the land; and the Youth Aliyah group of homeless youngsters from Morocco and North Africa, who are being cared for and educated by the kibbutz.

The first things you notice about the religious kibbutz, distinguishing it from any other kibbutz in Israel, are purely external. *Chaverim* keep their heads covered at all times, not only when eating or at prayers, but even when working in the field or the fish pond. The little woolen *kipah* has become the badge of identification of the orthodox Jew.

The day begins at 5:30 in the morning at Ein Hanatziv, so that all members are able to attend morning prayers before going out to work in the fields. Regular working hours are from 7 a.m. to 4 p.m., with a half-hour interval for lunch. In the summer, when the mid-day sun is intolerably strong, work begins an hour earlier, and there is a mid-day pause. At that time of the year, morning prayers are said at an hour when most of the country is still asleep.

But there are other unique aspects of the religious kibbutz, less apparent, which one learns about only after living there for a while. Most kibbutzim have the problems of making ends meet economically while still providing their members with an adequate standard of living. But only the religious kibbutz faces the additional burden of maintaining two complete sets of kitchen facilities and kitchen utensils.

All kibbutzim give their members one day off from work each week. At the average non-religious kibbutz, the *chaver* manages to get into town once a week, perhaps to see a movie, eat a fancy meal

in a restaurant, or at least see different faces and different scenery. It's quite common to have him mention in eager anticipation, "My shabbat falls on Tuesday this week." But at the religious kibbutz the sabbath is everybody's day off; on that day only the most essential work of feeding and milking is done. The *chaver* thus finds himself unable to travel out of the kibbutz on his day off, and his only solace is that instead of having services at 6 a.m., he can sleep till 8:30.

To add to the religious problems, next year, 5719, is the *shnat shmitah*, the year in which, by Biblical injunction, the land must lie fallow. How can a modern religious agricultural settlement follow that Biblical law? Some private farms, and the few kibbutzim of the extreme-religious Agudath Israel, actually abstain from working the land, limiting themselves to construction work and hydroponics (growing plants in chemically treated water, without earth). But for the kibbutzim of Hapoel Ha mizrachi, whose abstention would put a serious dent in Israel's economy, the Chief Rabbinate has worked out a solution. For the duration of the *shmitah* year official title of the land is transferred to a non-Jew (just as we "sell" out *chometz* before Passover), and the members are then permitted to work it. But, to keep the law of *shmitah* from becoming a mere paper formality, each kibbutz sets aside a plot of land which is not worked during the year as a reminder of the law in the Bible.

The weeks I spent at Ein Hanatziv were not exactly typical ones. They included preparation for Pesach, and the Pesach week itself, and made up one of the most hectic times of the year. First there was the scurrying to clean all the houses and all the other areas of the kibbutz, and to move large packages into the *machsan* (storehouse). Then, as the festival drew closer, *chaverim* who had worked eight of nine hours in the fields that day volunteered their services to help

wash the dining hall to make it ready for Pesach.

And finally, the day of the seder arrived. (In Israel, of course, they observe only one seder, on the eve of the first day.) Work stopped at noon that day, to allow the *chaverim* to shower and prepare themselves fittingly for the holiday. Up till the last moment, we weren't sure whether there would be room for everyone in the communal dining hall because a large number of relatives and guests had come for the seder, but fortunately, an equally large number of *chaverim* had left to spend Pesach with their relatives, and so there was room for all, even for the children, who were permitted to stay up late on this one night.

A seder for 300 people is different, of course, from a seder for a small family gathering, and at Ein Hanatziv, a special committee had been formed to arrange the program. True enough, all the participants knew Hebrew and were able to understand everything they read in the Haggadah, but on the other hand, all ages were represented, including some people who had recited the Haggadah so often that it would be hard to find something novel to interest them. The committee alternated the readings from the Haggadah with selections from the Midrash, stories of the Baal Shem Tov, and with research material prepared by the *chaverim* themselves concerning the origin and significance of certain prayers and customs. They also introduced new melodies for the familiar songs, aided here by a children's chorus of thirty voices. Were they successful in maintaining interest? From what I could see, everyone, even the smallest child, was wide awake and participating eagerly down to *Ebad Mi Yodea* and *Chad Gadya* shortly before midnight. The Israelis conclude their seder with the words "L'Shana Haba'a B'Yerushalayim Hab'nuya," "Next Year in *Rebuilt* Jerusalem," but I found it hard to say that, realizing that next year I would be observing the seder back in New York.

The Bible commands us to mark a 49-day period, from the second day of Pesach till the festival of Shavuot, as the Omer, the season of the wheat harvest. Until this year the Omer period was nothing more to me than an interval when orthodox Jews refrain from weddings and haircuts. But on the night

following the seder at Ein Hanatziv, the ceremony of Counting the Omer suddenly took on meaning. We all went out into the fields, where the fresh wheat stood, as yet untouched by the reaper's scythe. And there by the light of the full moon of the 15th of Nisan, the secretary of the kibbutz conducted the ceremony as prescribed in the Talmud.

"Has the wheat been inspected?"

"It has been inspected."

"Is it standing?"

"It is standing."

"Are the harvesters ready?"

"They are ready."

"Then strike!"

And four tall young men with scythes began cutting the standing grain, as their ancestors had done on that day, perhaps on that very site, twenty centuries earlier.

Forty or fifty years ago, when the first Jewish agricultural settlements were struggling to take root in Israel, the problem was that the Jews had become so intellectual it was difficult to adapt themselves to farm work. Today in many kibbutzim the problem has become

reversed. Today's Jew has become so adept at farming that he has little excess time and energy to pursue his studies. The *chaverim* at Ein Hana tziv, however, make an effort to perpetuate the tradition of Talmud Torah. On shabbat morning after services, one group meets to discuss the ideas in the weekly Torah portion, while another group studies the traditional commentaries on the Torah. During the week, there is a Bible study group, and a *Chevrab Shass* (Talmud study) on an elementary and an advanced level. The high school which serves the four religious kibbutzim in the area also offers evening courses in language and handicrafts, and organizes a choir, all conducted by the *chaverim* themselves.

By the time my stay in Ein Hanatziv was over, I thought I had begun to understand the secret of life at a religious kibbutz. It combines the elevated ideals of traditional Judaism at its best, with the elevating ideals of the kibbutz—work and cooperative living. The interplay of these two forces serves to make it an inspiring way of life.

Jerusalem Debates Mixed Bathing—Other Israeli Notes

THE most heated discussion to take place in Jerusalem municipal council in the past five years ended inconclusively with a 10 to 10 tie vote on a proposal to ban mixed bathing in the new pool in Jerusalem.

The Agudas Israel, National Religious Party, Herut and General Zionists united to demand a legislative ban but were held off by the Labor parties. During the debate, Mapai Mayor Gershon Agron suggested that the municipality recommend to the management of the pool—now a Mapai-sponsored group of kibbutzim—that special days be set aside during the week for men and for women separately so that Orthodox Jews could use the pool at such times. Other days, however, he would leave for mixed bathing.

In the course of the debate, one opposition councillor admitted that mixed bathing was permitted at the Mizrachi-sponsored Kibbutz Tirat Zvi. However, he insisted that Jerusalem's special status

must be observed, else Jerusalem "will lose its special place in the eyes of the world."

☆

A general increase in the price of cigarettes, alcohol and cooking gas went into effect throughout Israel in the wake of an increase in customs taxes. The increase is between 10 and 15 percent.

☆

El Al-Israel National Airlines has ordered a fourth Bristol Britannia passenger plane to add to the three with which it has smashed and resmashed international passenger transatlantic flight records in the six months they have been in operation. Meanwhile, to cover its increase in passenger traffic, El Al has leased a Britannia from the manufacturers.

During the first half of this year passenger traffic increased 100% over the figure for the first six months of 1957. Transatlantic travel alone tripled.

ALASKA was discovered by the two Russians, Bering and Chirikov, in 1741 and was then declared a Russian possession. The Russian-American Fur Company, formed in 1799, encouraged trade between the newly-discovered territory and the United States. Alaska was sold to the U.S. for \$7,200,000—two cents an acre—in 1867. A dispute over the Alaskan-Canadian borders was adjusted in 1903.

These dates may be very vital to Jewish historians and demographers in their search for data about Jewish experiences in Alaska. There was fur trading and fishing in the 125 years of Russian control of the territory and Jews are believed to have shared in both activities. While government restrictions and discriminations may have curtailed their participation in fishing, fur trading certainly is believed to have attracted Jewish skills.

After the United States acquired Alaska, Jewish interest in the territory increased, and adventurous Jews came there by way of the states of Washington and California. The major links for several decades were with California, many Jews from that state having established businesses in the chief Alaska centers—Juneau, Anchorage, Fairbanks and Ketshikan. But there was an equal interest among Jews in the state of Washington, sailings by boats from this country to Alaska having been arranged for many years by way of Seattle.

Thus, with Seattle as the final point of embarkation from this country to Alaska in the '80s and '90s, the Klondike and Yukon gold rushes were attractions for Jews as they were for non-Jews. In a sense, this new attraction to the northwest also was responsible for Jewish migration movements to the state of Washington.

A typical example of the settlers in Alaska in the late '90s was a former Detroitier, Herbert Robinson Greenberg, who died last year at the age of 99. Greenberg left Detroit for California in 1896. From there he went by boat to Seattle, and from Seattle to Alaska on a summer boat. It took him nine months to make the trip. Today, by air, traveling time to Alaska from San Francisco is five hours.

Greenberg joined the Klondike gold rush and staked three successful gold-

Though There Are Less Than 1000 Jews in Alaska They Have Played A Substantial Part in Its Development

JEWISH COMMUNITIES IN THE NEW STATE

By PHILIP SLOMOVITZ

producing mines. On his visits to his great-grandnephews in Detroit, he presented them with gold nuggets and acquired the nickname of "Uncle Nugget."

The three major Jewish personalities whose names are associated with Alaska are Ernest Gruening, the former Governor of Alaska and now its Senator-Elect, and the two California pioneers, Lewis Gerstle and Louis Sloss.

Herbert Greenberg lived in Alaska from 1897 to 1954. He built the first Alaskan radio station, later taken over by the U. S. Army. His children now live in California—a typical result of Jewish wanderings away from small communities where there is danger of inter-marriage because of the limited number of Jewish residents and the limitations in Jewish religious and cultural activities.

Gerstle, who was born in Bavaria, December 17, 1824, worked his way on a boat to the United States in 1847, became a peddler in Louisville, Kentucky, was attracted to California during the gold rush days of 1848 and traveled by way of New Orleans through Panama to the Golden State. He opened a fruit stand, labored in the gold mines, later went into the wholesale grocery business in Sacramento, then moved to San Francisco to become a mining stock broker.

When Alaska was purchased by the United States he joined two other firms in acquiring the Russian-American Alaska Company and seal fishing rights. He also established a steamship line between San Francisco and Alaska. Gerstle was active in California Jewish affairs—congregational and philanthropic—and served as treasurer of the University of California. He died November 19, 1902.

Louis Sloss, also a Bavarian, was several months older than Gerstle, having been born July 13, 1824. Upon his ar-

rival in the United States in 1845, he, too, became a peddler, in Mocksville, Kentucky, and later also went to California, where he met Gerstle and both became partners, their business association lasting for 50 years. He was active in philanthropies and was treasurer of the University of California for 17 years. He died June 4, 1903.

Gerstle and Sloss were married to two sisters, Hannah and Sarah Greenbaum.

The career of Gruening is now well known. It was due mainly to his valiant and untiring efforts that the campaign for Alaskan statehood materialized. Ernest Gruening, like his father, Dr. Emil Gruening, earned a medical degree from Harvard College. But upon receiving his M.D. in 1912, he turned instead to journalism and held numerous important editorial posts in Boston and Portland, Maine. He served as editor of the New York *Tribune* and the *Nation*. Then he was given major Federal appointments.

As Governor of Alaska, Gruening formed the first Alaska National Guard in 1940, and during the last war was the organizer and commander of the Alaskan Territorial Guard. He was a member of the commission that supervised the construction of the great highway connecting Alaska to the United States.

A great interest was taken in Alaskan possibilities as an immigration center for Jewish refugees by Miss Ruth Gruber (now Mrs. Philip Michaels, of New York), traveler and lecturer.

Miss Gruber, as a member of the staff of the late Secretary of Interior Harold L. Ickes in the Franklin D. Roosevelt administration, did most of the research for her department in Alaska. She prepared voluminous reports on the terri-

(Continued on page 14)

IN TRIBUTE TO DR. LEVINTHAL

It was regrettable that severe space restrictions made it impossible to include a number of congratulatory messages to Dr. Israel H. Levinthal in the last issue of the REVIEW, which recorded the Brooklyn Jewish Center's celebration of Rabbi Levinthal's 70th birthday. These are now published with appreciation and gratitude.

From REV. DR. DAVID deSOLA POOL

As one who has for half a century watched and learned very much from the work of Rabbi Israel H. Levinthal it is a privilege for me to congratulate him on the occasion of his seventieth birthday. Wholeheartedly I congratulate him and the Brooklyn Jewish Center and the Jewish community generally which has known the blessing by his faithful and upbuilding Jewish service.

May he go from strength to strength.

DAVID deSOLA POOL, *Rabbi,*
Spanish and Portuguese Synagogue,
New York.

From DR. ISRAEL GOLDSTEIN

Dear Israel:

I was both startled and delighted to read of the celebration of your 70th anniversary — startled because it never occurred to me that you were approaching that venerable age, and delighted because your congregation and the community are doing you honor.

Joyfully I join in this tribute. You have been an example and an inspiration to all your colleagues. I do not know of anyone in the American Rabbinate who is more admired for the gift of expounding Judaism and of everything which is deeply Jewish and deeply human, and more beloved for his personal qualities. Yours has been a rich and fruitful ministry in the vineyard of the Lord. My compliments also go out to your beloved helpmate who has shared and enriched your life.

May you both be granted many years of health and happiness with your dear family.

DR. ISRAEL GOLDSTEIN,
Rabbi, Congregation B'nai Jesburun,
President, American Jewish Congress.

From RABBI JULIUS MARK

It is with great pleasure that I join the host of friends and admirers of Dr. Israel H. Levinthal in saluting him upon reaching the 70th milestone of his blessed life.

As Rabbi, teacher, teacher of teachers and author, Dr. Levinthal's career of nearly half a century of dedicated service to his faith and people has been rarely equalled in the American rabbinate.

May God grant him many more years of good health and strength in the midst of his family, his congregation and community.

JULIUS MARK, *Senior Rabbi,*
Congregation Emanu-El, New York.

From RABBI ABRAHAM M. HELLER

Both Mrs. Heller and I regret exceedingly our inability to be present at Dr. Levinthal's 70th birthday celebration, but together with all his friends and admirers we thank the Almighty for his blessed life and his great contributions to the spiritual well-being of all Israel here and everywhere.

You of the Brooklyn Jewish Center must indeed be great to be deserving of Dr. Levinthal's leadership in your midst.

As we all rejoice in a spirit of thanksgiving may I be privileged to acknowledge my personal debt of gratitude to him not only for his friendship but for the inspiration which his talented and dedicated life afforded me and all his colleagues in the Rabbinate.

Mrs. Heller and I pray that we may continue to enjoy Dr. and Mrs. Levinthal's intimate friendship which has been our privilege since our coming to Brooklyn.

May the Almighty preserve Dr. Levinthal in good health for many years in the midst of his beloved Brooklyn Jewish

Center family and friends for creative service and leadership in the Whole House of Israel.

RABBI A. M. HELLER,
Rabbi, Flatbush Jewish Center.

From JOSEPH J. SCHWARTZ

On behalf of the State of Israel Bond Organization, may I take this opportunity of extending to you my heartiest congratulations on your 70th birthday.

Your pioneering efforts in behalf of American Jewry have been an inspiring example to all of us who have worked with you over the years. As a teacher in Israel, you have helped develop a generation of leaders who take pride in their heritage and their devotion to Judaism.

In sending you this personal greeting, may I also take advantage of the opportunity to thank you for your ceaseless efforts in mobilizing support for Israel's economic development through State of Israel Bonds.

May you be granted many more years of good health in which to serve our people and to find joy in the serving.

DR. JOSEPH J. SCHWARTZ,
Vice-President, State of Israel Bonds.

From SOLOMON GRAYZEL

Editor, The Jewish Publication Society of America

I WILL not be left out of your celebration. In a general sense, in view of what you have meant to all of American Jewish life, all of us, whether on Eastern Parkway in Brooklyn or anywhere in the United States, are entitled to express thanks to God for having sent you into our midst. But I have a personal word of thanks. You were the first whose sermons in English I was privileged to hear (at Petah Tikvah). I was, in my brief rabbinic career, among the many who now and then stole a thought from your published addresses. You were, moreover, among those to whom we could point with pride as the kind of teacher and preacher American Judaism could produce.

I therefore join your congregation in extending my tribute to you and to Mrs. Levinthal. May God grant you many more years of good health and further opportunity to inspire the rest of us.

SAMUEL ROTTENBERG A TRIBUTE



OUR Brooklyn Jewish Center, as well as our entire Jewish community, has suffered an irreparable loss in the death of Samuel Rottenberg. Of him it may truthfully be said "A prince and a great man has fallen!"

He was a prince in leadership. He was a born leader. I was privileged to know him intimately and to work with him for more than forty years. He had organizing ability, tremendous energy, a fine mind, and above all an unbounded love for his people and his God. To serve his people and to strengthen his faith—these were the motivating forces that inspired all his activities. He revolutionized the entire policy of the then existing Brooklyn Federation of Jewish Charities, giving more recognition to the religious traditions of our faith and thus brought into the Federation the support and leadership of many of our East European Jews.

The Hebrew Orphan Asylum, which was in those years one of the largest in the country, was not conducted in the spirit of traditional Judaism. It was Mr. Rottenberg who alone conducted a strenuous campaign to kosherize the institution. In fact when the claim was made that the Federation could not afford the expense that the change would entail, Mr. Rottenberg volunteered to personally pay the entire cost of this important change. And he did—personally paying for the purchase of new dishes, the installation of new kitchen facilities and the expense for all the other necessary utensils.

For many years Mr. Rottenberg headed a group which tried to bring some order into the chaotic state of Kosher supervision in our city. He was one of the organizers of the Jewish Education Committee and one of its most active leaders until the day of his death. He was one of the organizers of the Brooklyn Jewish Community Council. The cause of Zion owes much to his leadership, particularly in the earlier years of the movement.

(Continued on page 35)

JEWS IN POLAND TODAY

TWO years ago, after Wladyslaw Gomulka came to power in Poland, that country signed a special treaty with the Soviet Union providing for repatriation of Polish nationals resident in Soviet territory. Gomulka wanted to get back several hundred thousand persons, most of them German, Ukrainians, Czechs and White Russians, who had either been exiled from Poland to Russia during the war or had found themselves on the Russian side of the new frontier drawn between Poland and the Soviet Union at the end of World War II. Among these were an undertermined number of Jews.

As of now, the repatriates sent back to Poland by Russia have included approximately 15,000 Jews.

As soon as the first group of Jewish repatriates entered Poland, they asked to be allowed to go to Israel. Gomulka had decided by that time to solve the problem of Polish anti-Semitism—stemming from Stalinists and from just plain, old-fashioned Polish fascists—by permitting the Jews to go to Israel. Several hundred repatriates from Russia were, thus, allowed to leave Poland almost immediately after they had reached Polish territory, all of them choosing to go to Israel.

The Russian government notified Poland that it would halt the entire repatriation program if the repatriated Jews were permitted to go to Israel. Gomulka, fearing the loss of the several hundred thousand repatriates covered by the entire agreement, therefore closed the exit doors for the Jewish repatriates.

The Russo-Polish repatriation agreement expires December 31, 1958. After that date, Poland will be in a position to permit the Jewish repatriates to leave for Israel.

Meanwhile, the repatriates in Poland are being given vocational training, several thousand of them being enrolled in classes conducted by ORT. Poland has allowed ORT and the Joint Distribution Committee to resume activities in that country. A JDC report last summer showed that more than 12,000 Jewish men, women and children, were receiving social welfare assistance in Poland.

SAUL CARSON.



NEWS OF THE CENTER

NEW YEAR GREETINGS FROM OFFICERS AND STAFF

ON THE eve of the Jewish New Year 5719, the officers of the Brooklyn Jewish Center extend to all the members and friends of our institution their best wishes for a year of health, happiness and joy. May we, together with all mankind, be blessed with peace and prosperity.

In this hour, as the New Year is ushered in, we, the officers of this Institution, take this opportunity of thanking all our members for their devotion and loyalty to our Center. We are confident that with the cooperation of our membership the year 5719 will be crowned with new achievements and success in our work on behalf of our community and our people.

L'shonoh Tovo Tikosevu!

Dr. Moses Spatt, *President*

Hon. Maurice Bernhardt, *1st Vice-Pres.*

Frank Schaeffer, *2nd Vice-Pres.*

Fred Kronish, *Treasurer*

Harry Blickstein, *Secretary*

From the Sisterhood

The officers of the Sisterhood extend heartiest New Year Greetings to all of

our members and their families. Sisterhood looks back with pride and satisfaction on its activities during the year 5718 and hopes for an even more successful season in 5719.

With best wishes for a *Shono Tova Umesuka*.

Mrs. Julius Kushner, *President*

Mrs. Joseph J. Krinsky,

Mrs. Bernard Mattikow,

Mrs. Abraham Meltzer,

Vice-Presidents

Mrs. Joseph Levy, Jr., *Treasurer*

Mrs. Harold Brown,

Mrs. Henry Sandler,

Recording Secretaries

Mrs. Fanny Buchman, *Social Secy.*

Mrs. Benjamin Wisner, *Corr. Secy.*

From the Center Staff

On behalf of the Center Staff I extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes.

DAVID M. GOLD,
Executive Director.

HOLY DAY SERVICES

MAIN SYNAGOGUE

Rosh Hashanah

Services for Rosh Hashanah will be held on Sunday, Monday evenings, September 14th and 15th, at 6:40 o'clock, and on Monday and Tuesday mornings, September 15th and 16th, at 7:30 o'clock. The Torah reading will commence at 9:10 A.M. The shofar will be sounded at 10:10 A.M. All worshippers are required to be in their seats before that hour. The sermon on both days will be preached at about 10:30 A.M. The doors will be closed while the sermon is de-

livered. The Musaf services will begin at 11:00 o'clock, and we would like the service to close at 1:15 o'clock.

Rosh Hashanah Sermons

The sermons will be preached on both days of Rosh Hashanah at 10:30 o'clock.

Rabbi Levinthal will preach on the first day of Rosh Hashanah.

Rabbi Kreitman will preach the sermon on the second day.

Yom Kippur

The Kol Nidre services which usher in the Fast of Yom Kippur will be held on

Tuesday evening, September 23rd, at 6:40 o'clock.

Yom Kippur services will begin on Wednesday morning, September 24th, at 7:30 A.M. The Yizkor service will be held at 11:15 A.M.

On Yom Kippur Eve, the sermon by Rabbi Levinthal will be preached immediately after the chanting of Kol Nidre. On Yom Kippur morning, the sermon will follow the Memorial Services.

Cantor and Choir to Officiate in Main Synagogue

Our Cantor, Rev. William Sauler, will officiate at the services to be conducted on Rosh Hashanah and Yom Kippur in the main synagogue. He will be assisted by the Center Choir under the direction of Mr. Alan Chester.

AUDITORIUM

Rosh Hashanah

Rosh Hashanah services in the Auditorium Sunday and Monday evenings, September 14th and 15th, at 6:40 P.M., and on Monday and Tuesday mornings, September 15th and 16th, at 7:30 A.M.

Rosh Hashanah Sermons

The sermons will be delivered by Rabbi Kreitman on the first day and by Rabbi Lewittes on the second day of Rosh Hashanah.

Rabbi Kreitman will deliver the sermon at the Kol Nidre services in the Auditorium and on Yom Kippur, Rabbi Kreitman will preach before the Neilah services.

Yom Kippur

The following schedule of services will prevail in the Auditorium:

Kol Nidre Services—Tuesday evening, September 23rd, at 6:40 P.M.

Yom Kippur Services—Wednesday,

(Continued on next page)

September 24th, will begin at 7:30 A.M. Torah Reading will be at 10:15 A.M., Yizkor services will begin at 11:00 A.M., Musaf services will start at 11:45 A.M., Minha services will be held at 4:00 P.M. The sermon will be delivered at 5:00 P.M. Neilah services will begin at 5:30 P.M.

Candle Lighting During High Holy Days

Candles will be lit on Sunday and Monday evenings, September 14th and 15th (Rosh Hashanah), at 6:47 P.M.

On Yom Kippur, Tuesday evening, September 23rd, candles will be lit at 6:32 P.M.

Additional Yizkor Services

For the benefit of worshippers who have not purchased seats for the High Holy Days, the Center will conduct special Yizkor services on Yom Kippur, Wednesday morning, September 24th, in the Dining Room of our building. There will be three such services, at 10:00 o'clock, 10:30 and 11:00.

YOUTH CONGREGATIONS

The Rosh Hashanah services in the Junior Congregation will be held on Monday and Tuesday, September 15th and 16th, at 10:00 A.M.

The Kol Nidre services will be held on Tuesday evening, September 23rd, at 6:15 P.M.

The services on Yom Kippur will be held Wednesday morning, September 24th, at 10:00 A.M. and 3:30 P.M.

Children's Congregation

In addition to the Junior Congregation Services in the Prayer Room, there will be a special children's service for boys and girls under 11 years of age, attending our Schools. The services will be under the supervision of Mrs. Evelyn Zusman of our Hebrew School Faculty. Admission will be free to pupils of our schools under 11. These services will be held in the Dining Room as per the following schedule: Rosh Hashanah at 11:00 A.M., Yom Kippur at 12 Noon.

Candle Lighting During Succoth Holidays

Candles will be lit on the first days of the Succoth holidays, Sunday evening, September 28th, at 6:24 P.M., and Monday evening, September 29th, at 6:22 P.M.

For the concluding days of the Succoth holidays, candles will be lit on Sun-

day evening, October 5th, at 6:12 P.M., and Monday evening, October 6th, at 6:10 P.M.

Succoth Services

Succoth services will be held in the Main Synagogue on Sunday and Monday evenings, September 29th and 30th, at 6:30 P.M.

The services on Monday and Tuesday mornings, September 29th and 30th, will begin at 8:30 o'clock.

Rabbi Levinthal will speak at the services to be held on Monday morning. The sermon on the second day will be preached by Rabbi Kreitman.

SABBATH SERVICES

Week of Sept. 12

Friday evening services at 6:00 P.M.

Kindling of candles at 6:51 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portion of the Torah — "Nitzabim"—Deut. 29.9-30.20.

Haphtorah Reading: Prophets: Isaiah 61.10-63.9.

Minha services at 6:00 P.M., followed by Maariv.

Week of Sept. 19

Friday evening services at 6:00 P.M.

Kindling of candles at 6:40 P.M.

Sabbath Services at 8:30 A.M.

The Young Folks League will conduct the services.

Sidra or portion of the Torah—Shabbat Shubah—"Vayelekeh"—Deut. 31.1-30.

Haphtorah Reading: Prophets: Hosea 14.2-10; Nukah 7.18-20.

Minha services at 6:00 P.M.

Holiday Gym Schedule

The Gym and Baths Department will be closed on Monday and Tuesday, September 15th and 16th, for Rosh Hashanah and will reopen on Wednesday afternoon, September 17th, at 3:00 P.M., for men.

The following week, on Tuesday, September 23rd (Erev Yom Kippur), the Gym and Baths Department will be open for men and boys from 11:00 A.M. to 2:30 P.M.; will be closed Wednesday, September 24th (Yom Kippur), and re-

Hoshanah Rabbah Services

Hoshanah Rabbah services will be held Sunday morning, October 5th, in the Main Synagogue at 7:00 o'clock.

Concluding Succoth Services

Shemini Atzeret services will begin on Sunday evening, October 5th, at 6:15 o'clock. The services on Monday morning, October 6th, will be held at 8:30 o'clock. Rabbi Kreitman will preach immediately after the memorial services.

The Simhat Torah services will be held on Monday evening, October 6th, at 6:15 o'clock; and on Tuesday morning, October 7th, at 8:30 A.M.

Cantor Sauler will officiate and will be assisted by the Center choir.

Week of Sept. 26

Friday evening services at 6:00 P.M.

Kindling of candles at 6:28 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Sidra or portion of the Torah — "Haazinu"—Deut. 32.1-52.

Haphtorah Reading: Prophets: II Samuel 22.1-51.

Minha services at 6:00 P.M.

Week of Oct. 3

Friday evening services at 6:00 P.M.

Kindling of candles at 6:16 P.M.

Sabbath Services at 8:30 A.M.

Rabbi Kreitman will preach.

Minha services at 6:00 P.M.

Daily Services

Morning services: Every day except Saturday at 7:00 and 8:00 A.M.

Minha Services

Week starting Sept. 16—7:00 P.M.

Week starting Sept. 21—6:50 P.M.

Week starting Sept. 30—6:45 P.M.

Week starting Oct. 7—6:25 P.M.

open Thursday morning, September 25th, for women at 10:00 A.M.

The Gym and Baths will be closed on Monday and Tuesday, September 29th and 30th, for Succoth and will reopen on Wednesday afternoon, October 1st, at 3:00 P.M., for men.

The following week the department will be closed on Monday and Tuesday, October 6th and 7th; will reopen on Wednesday afternoon, October 8th, at 3:00 P.M., for men.

APPLICATIONS FOR MEMBERSHIP

The following applicants have applied for membership in the Brooklyn Jewish Center:

ACKMAN, PAUL: Married; Res.: 320 Empire Blvd.; Bus.: Shoe Salesman, 97-06 Queens Blvd.; *Proposed by* Dr. I. H. Levinthal, Dr. D. H. Appleman.
DAVID, SAMUEL: Married; Res.: 1287 Carroll St.; Bus.: Civil Engineer, Queens Borough Hall; *Proposed by* Dr. Milton Schiff.
FRAUENGLASS, DR. WILLIAM: Married; Res.: 17 Stoddard Pl.; Bus.: Psychologist, 227 Central Park West; *Proposed by* Dr. Louis Berk.
FROHLICH, SAMUEL: Single; Res.: 961 Eastern Pkwy.; Bus.: Salesman—Lightcraft, 964 Dean St.; *Proposed by* David Rosenberg.
GROSFELD, LOUIS: Married; Res.: 1290 Ocean Ave.; Bus.: Men's Clothing, 826 Bway.; *Proposed by* Edward Shwom, Dr. Dan Bomson.
KASS, MISS MIRIAM: Res.: 136 Bristol St.
MALES, ABRAHAM: Married; Res.: 440 Brooklyn Ave.; Bus.: Salesman—Automotive Parts, 930 Bedford Ave.; *Proposed by* Herman J. Pashenz.
SHUMAN, CHARLES: Married; Res.: 126 East 95th St.; Bus.: Teacher, Bd. of Education; *Proposed by* Israel Kaplan.
SLAVIN, EDWARD J.: Married; Res.: 1240 East 53rd St.; Bus.: Lawyer, 1797 Pitkin Ave.; *Proposed by* Saul Stern.

SMERLING, ABRAHAM: Married; Res.: 135 Eastern Pkwy.
SULTAN, BERNARD: Married; Res.: 270 Crown St.; Bus.: Life Insurance Agent, 1663 East 17th St.
PASNER, MELVIN: Single; Res.: 1710 Carroll St.; *Proposed by* Samuel Pasner, David M. Gold.

Reinstatements

BLOOMSTEIN, MORRIS: Single; Res.: 2307 Avenue O; Bus.: Lawyer, 15 Park Row.
KASSOFF, HERMAN: Single; Res.: 1060 Union St.; Bus.: Clerk-Knitting Mills, 134 Noll St.; *Proposed by* Emanuel Segal, Mortimer Kassoff.
SCHWARTZMAN, CHARLES H.: Married; Res.: 135 Eastern Pkwy.; Bus.: Attorney, 30 Pine St.; *Proposed by* Max Herzfeld, Jack Shapiro.

Additional Applications

SILVERSTEIN, JACK: Married; Res.: 1734 President St.; Bus.: Lumber, 2892 Nostrand Ave.
SMITH, STANLEY: Married; Res.: 350 Sterling St.; Bus.: Men's Neckwear Mfg., 76 Madison St.; *Proposed by* Leon Levine.
WITT, JACK: Married; Res.: 1071 Lincoln Pl.; Bus.: Teacher, P.S. 103.

JAMES J. JACKMAN,
Chairman, Membership Committee.

THE MEN'S CLUB

IT IS with genuine pride in our past and confidence in the future that we of the Men's Club look forward to a new year of activity and growth.

We will continue to grow, we believe, because the diverse nature of our membership provides a richness for our club, and consequently attracts new members.

If you are not now one of our members, we invite you to join with us as we enter our second year of activity. You are invited not merely because our future rests on growth, but because we know that the life of every member has been enriched by the conviviality, friendship and interests which have sprung from the group.

THEODORE OSTROW, *President.*

Bar Mitzvahs

Congratulations and best wishes are extended to:

Mr. and Mrs. Joseph Jesse Krinsky of 1359 Carroll Street on the Bar Mitzvah of their son, Roger, which will be celebrated at the Center on September 27.

Mr. and Mrs. Benjamin Barad of 2285 Ocean Avenue, whose son, Michael, will celebrate his Bar Mitzvah at the Center on September 27.

Congratulations

Mr. Elliott Lewis, President of the Young Folks League of 358 Montgomery Street, on his engagement to Miss Marcia Zimet.

Mr. and Mrs. Isador Lowenfeld of 258 Sullivan Place, on the Bar Mitzvah of their grandson, Russel, on August 30.

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Akiba Margolin of 34 Plaza Street on the celebration of their fiftieth wedding anniversary on September 12.

ANNUAL MEETING

October 22

In accordance with the requirements of Section 5, Article X of the Constitution and By-Laws of the Brooklyn Jewish Center, notice is hereby given that the Annual Meeting of the Center will be held on Thursday evening, October 22, at 8:15 o'clock.

Election and installation of officers, members of the Board of Trustees and Governing Board will take place.

HARRY BLICKSTEIN, *Secretary.*

YOUTH ACTIVITIES

THE Brooklyn Jewish Center conducts an extensive youth activities program for the children of Center members, students of our Hebrew School, and residents of the community. A professional staff of high calibre works with the children in club groups, interest activities, specialties and special events.

The Intermediate Division (boys 9-13, girls 9-12) meets on Saturday night after gym and pool. The Senior Division (boys 14-17, girls 13-16) meets during the week and has a lounge program on Saturday night in addition to gym and pool. Special events such as dances and carnivals are held throughout the year. Club members of all ages make friends readily at the Center and find themselves seeing and working with each other during all their leisure time.

Committees of club members have been busily at work preparing the program for the year ahead. Copies of the completed program will be made available to all members and staff, and registered members will be notified of the opening rally and dance.

Our Senior Clubs are affiliated with the United Synagogue Youth, a national organization sponsored by the United Synagogue of America. It is anticipated that this year we will again be well represented at the U.S.Y. National Convention, scheduled to be held in Buffalo.

Our youth program has proven to be among the best in the country. It is headed by Mr. Irvin I. Rubin, a member of the Board of Trustees and chairman of the Youth Activities Committee. This committee consists of the community's top-notch educators, professionals and lay leaders.

YOUNG FOLKS LEAGUE

I HOPE that all of you have had a restful and enjoyable summer. Your executive board has had no vacation and we have had our regular monthly meetings as usual.

Our programs for the summer consisted mainly of socials on the breezy Center roof garden. These will continue until our formal opening meeting on October 8. But let's start at the beginning. Our first function of the year will be the annual Yom Kippur Night Dance which is held annually at the Center. This year it will be held on September 24. It is an important fund-raising event, and attracts hundreds and hundreds of people. There will be a fine orchestra, and free refreshments.

On Monday evening, October 6, YFL will hold a Simchas Torah service and party. All YFL members and their friends are cordially invited to attend. Services will start in the main synagogue at 8:15 P.M. After the services, a traditional Simchas Torah party will follow in the auditorium.

That same week, on October 8, the aforementioned opening night will take place. This will be the fabulous and famous Orientation night. Directing this event is Harry Fleischman, Regina Kaplan and Bill Walters. They have the able assistance of dozens of entertainers and technicians. The meeting will begin promptly at 9:00 with a social. (Starting with this meeting, we are going back to "formal" attire. Gentlemen will be required to wear ties and jackets.)

The following is our schedule for the next few weeks:

October 8—Opening meeting.

October 15—Square Dance.

October 22—With election of public officers so near, a representative of the Democratic and a representative of the Republican parties will speak to us about the candidates. An interesting question and answer period will follow.

October 29—This will be the first opportunity many will have to be formally introduced to our Rabbi Kreitman. He will discuss the factors relating to Judaism and will answer any questions concerning religious and social problems.

November 5—Bingo night under the able direction of Arthur Viders.

During the Winter YFL will sponsor a week-end at a well known hotel in the mountains. Plans are still too nebulous at present to be discussed, but you will be hearing more about this later.

On behalf of myself, my fellow officers and the members of the executive board, I want to wish all of you and your families and friends a very happy and prosperous New Year.

ELLIOTT LEWIS, *President.*

MR. & MRS. CLUB

AS THE last rays of summer slowly fade from sight, as the last fond recollection of the summer vacation begins to fade, and as the family autos, loaded down with bedclothes and kitchen utensils, begin their tortuous trek back home, thoughts of the coming Fall social whirl occupy the minds of the actual and prospective members of the Mr. & Mrs. Club.

As we promised last June, the executive officers of the Club are primed and eager to make this year the most enjoyable and successful one yet.

So watch for the date of our first meeting.

SYBIL CEDAR, *Secretary.*

JUNIOR LEAGUE

MEMBERSHIP in the Junior League is available to all residents of the community who are of college age. The group meets on Thursday evenings and conducts a well rounded and exceptionally rich cultural and social program.

In addition to its regular meetings, the Junior League sponsors interest activities such as bowling, dramatics and dance instruction.

The Junior League is affiliated with the Young People's League of the United Synagogue of America. This affords many opportunities for travel to out-of-town conventions and for country week-ends.

There are unexcelled social and cultural values to be derived from membership in the Junior League.

PAGING SISTERHOOD

Because of the summer news hiatus, the full Sisterhood Page, edited by Mrs. Benjamin Kreitman, will be resumed in the next issue.

As we approach the "Yomim Noroyim" and pause to reflect upon our lives, our hearts are filled with gratitude for the many blessings which the Almighty has bestowed upon us during the past year. With deep humility we pray, "B'Rosh Hashbonah Yikosevun U'Vyom Zom Kippur Yehosemun." And in my heart is an additional prayer: that working together in harmony and unity we may reach our goal. We aim to make our Sisterhood an ever-growing force in our community and a true spiritual influence in our own lives.

My sincerest wishes to all of you for a year of good health and peace of mind, and may God "renew unto us a happy and pleasant year." L'Shonoh Tovo Tikosevu U'Tehosemu.

SARAH KUSHNER, *President.*

Sisterhood Dates to Remember

Wed., Oct. 1, 8:30—Installation of new officers at this first meeting of the season.

Thurs., Oct. 9, 12:30—Opening luncheon for Sisterhood Board Members.

Wed., Oct. 29, 12:30—Annual Sisterhood luncheon, formerly known as the Mother-Daughter Luncheon.

Kiddush

A kiddush will be given to the Junior Congregation on Saturday, September 20, by Mr. and Mrs. Max Glass in honor of their son Charles David's Bar Mitzvah.

SISTERHOOD'S ANNUAL LUNCHEON

Wednesday, October 29th
12:30 P.M.

Make your reservations with
Mrs. Joseph J. Krimsky, *Chairman*
PR 4-1163

Mrs. Robert Gutchman, *Co-chmn.*
PR 2-0904

Mrs. Charles Marks, *Co-chmn.*
PR 2-3095

Door Prizes

The Hebrew School

The regular session for the new term began on Sunday, September 7. It was devoted to the review of some of the customs pertaining to the High Holidays. The High School Department will hold their first session on Sunday, September 14, and the one-day and two-day a week on Sunday, September 21. Registration in all grades is still open.

The annual children's Simchat Torah celebration will be held on Monday, October 6 at 4 P.M., in the Auditorium. The pupils will take part in a procession led by the officers of the Junior Congregation. Rabbi Lewittes will preside.

The first Community Breakfast and service of the High School classes will be held on Sunday, October 19.

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books or presentation to the Center Scholarship Fund from the following:

Mrs. Rose Bromberg, in honor of the marriage of her son Morton.

Mr. and Mrs. Robert Cedar, in honor of the birth of their daughter.

Dr. and Mrs. Harold D. Dundy, in honor of their son's Bar Mitzvah.

Mr. and Mrs. David Gittel, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Harry Green, in thankfulness of return to civilian life of their son, Lt. J.G. Stanley J. Green, from the U. S. Navy.

Mrs. Joseph Greenberg, in memory of Mr. Samuel Rottenberg.

Mr. and Mrs. Nathan Ramer, in memory of Mr. Herbert Edelstein.

Mr. and Mrs. Simon Ross, in honor of their son's Bar Mitzvah.

Mr. and Mrs. Louis Rubenstein, in memory of Mr. Samuel Rottenberg.

Mr. and Mrs. Frederick Shopoff, in honor of their son's Bar Mitzvah.

Dr. and Mrs. Monte M. Warren, in honor of their son's Bar Mitzvah.

Phone PResident 4-5275

ESTHER ACHINSTEIN CRAWFORD

Formerly on Faculty of
Juilliard School of Music
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Private Instruction at All Levels
1025 St. Johns Place
Brooklyn, N. Y.

Jewish Communities in the New State

(Continued from page 7)

tory and she envisioned Alaska as a place of settlement for many thousands of Jews who were compelled to escape from Nazism. But her idea never materialized.

Only about 35 years ago, a Jewish merchant was one of the leading citizens of the Alaskan city of Juneau. Isadore Goldstein was a popular business man there and was highly honored for his integrity. He was elected mayor of Juneau six times.

His parents, Robert and Anna Goldstein, came from California and established a mercantile business in Juneau. Their son Isadore acquired that business. Isadore was married to Miss Carol Kahn of San Francisco. He enlisted in the U. S. Army in World War II and temporarily left "Uncle Sam's Attic" to serve overseas. But his family still continues the Juneau mercantile business.

Among the early American Jews who came to Alaska was the merchant Jack Goldstone, who was believed to have inspired the purchase of Alaska by the United States.

There are no known figures concerning the number of Jews in Alaska. It is believed that there are less than a thousand there. Alaska has no organized Jewish community, but with the formation of servicemen's groups, the Jewish Welfare Board established its services and organized congregations for the men in uniform as well as for the residents in the major cities.

The JWB chaplain who is in charge of the Alaska Jewish servicemen is Rabbi Joshua B. Wachtfogel, who is attached to the Alaskan Air Command in Seattle, Washington. The JWB service committee chairmen for the Alaskan Territory are: Burton H. Goldberg, Anchorage; Robert Sachs, Fairbanks; Charles Goldstein, Juneau.

The Governor of Alaska, Mike Stepovich, upon his visit to New York after Alaska was admitted to the Union, spoke of the 49th State as "the new frontier of the United States." As such it is beginning to attract the adventurous and the men of vision.

LET'S CONTINUE OUR CAMPAIGN FOR MEMBERSHIP

Exert yourself just a little—bring your friends and neighbors into our building; introduce them to all of our membership activities.

Talk membership—think membership—carry around application blanks and our brochure—there are many advantages to Center membership.

LET'S HAVE A RECORD
ENROLLMENT TO BEGIN
OUR NEW SEASON WITH!

REMEMBER

Membership is the Lifeblood of
Every Institution

Membership Rates

\$65 per year for married members

\$45 per year for single men

\$30 per year for girls

JAMES J. JACKMAN,
Membership Chairman.

THE YOUNG FOLKS LEAGUE

Cordially Invites You
and Your Friends to its
Annual

YOM KIPPUR NIGHT DANCE

September 24 — 8:45 o'clock

- Murray Baum and his orchestra
- Cocktails and Refreshments
- Free checking

Contribution — \$3.00

ROSH HASHANAH GREETINGS

Mr. and Mrs. David Borger

1039a President Street

extend New Year Greetings to
their relatives and friends

A Happy New Year

Mr. and Mrs. Moses Ginsberg

AND FAMILY

extend their best wishes for a Happy New Year
to all the Officers, Trustees, Directors and
members of the Center, as well as to
their friends and relatives

**EASTERN PARKWAY ZIONIST
DISTRICT No. 14**

MURRAY L. CANTOR,
President

HON. MAURICE BERNHARDT,
Chairman of the Board

A Happy New Year

MR. ISAAC LEVINGSON

1320 President Street

SENATOR

FRED G. MORITT

extends best wishes for the New Year to all

לשנה טובה תכתבו

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SAMUEL ROTTENBERG — A Tribute

(Continued from page 9)

His crowning achievement, however, was the founding of our Brooklyn Jewish Center. One has to recall Jewish life as it was in our city forty years ago to fully appreciate what this undertaking meant. It required vision, idealism and above all, a great faith in the future of Judaism in this land, to espouse this venture. Through his enthusiasm and devotion he was able to surround himself with a group of idealistic Jews, all of

whom served with great dedication to make the Center one of the leading influences in the spiritual life of American Jewry. To the very day of his death he served our Center with unswerving devotion, faithfulness and ability.

He was not only a princely leader but also a great man. There was a firm honesty that marked his character. He was known in the business world for his integrity. His home life was ideal—a devoted husband and father. He was a

good friend and sympathetic to those in need and in want. Above all, he remained faithful throughout all his life to the teachings of our religion. He was a good Jew as well as a great man.

Our sympathies go to his beloved wife who helped him in all his aspirations, and to his children. All of us share their loss. The Brooklyn Jewish Center will ever remain a living monument to his name and to his life achievement.

ISRAEL H. LEVINTHAL.

A HEARTENING REPORT

(Continued from page 3)

Venezuela, Denmark, Finland, Ireland, Ethiopia, and New Zealand. In the United States, the survey finds, "anti-Semitic organizations and publications have declined since the war but there still are a number of both. Anti-Jewish bias on the social level is still extant; in the economic field it is diminishing, although not in all areas." On the other hand, anti-Semitic tendencies persist in almost all the Jewish communities behind the Iron Curtain. Czechoslovakia's Jewish population is continually subjected to repressive measures. All Zionist and political activity has been stopped and Jewish participation in the Government and the Communist Party has been wholly eliminated. Except for Albania, with its tiny community of 200 Jews, all the countries behind the Iron Curtain, from Soviet Russia to Rumania, reflect the same anti-Jewish bias as in Czechoslovakia.

This survey has broad and radical implications for the Jews living in the Western countries. Though we must continue to be on guard against any new outcroppings of anti-Semitism and direct our efforts to an eradication of that which still remains, we can relax some of our efforts in combating this bias. The degree of relaxation would depend on the particular area in which we live and on its social history. Heretofore a good part of the energies and resources of the Western Jewish Community was aimed at fighting the many manifestations of anti-Semitism and the creation of a social atmosphere where the Jew would be accepted without any discrimination. This was accomplished often at

the neglect and even sacrifice of the cultivation of our positive Jewish values. Now we have the opportunity of turning the greater part of our attention to the

spiritual and religious heritage of Judaism and help make this historic faith a decisive force in contemporary life.

BENJAMIN KREITMAN.

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Condolences

We extend our most heartfelt condolences to:

Mrs. Louis Koch of 1370 Union Street on the passing of her beloved brother, Mr. Arthur Beckerman.

Mr. Max Caplow of 947 Montgomery Street, Mr. Samuel N. Caplow of 1604 Carroll Street and Mrs. Morris Liebeskind of 706 Lefferts Avenue, on the demise of their beloved father, Rev. Abraham J. Koplowitz on August 26.

Speedy Recovery

Best wishes for a speedy and complete recovery are extended to Mr. Harry A. Freedman of 135 Eastern Parkway.

In Memoriam

We announce with deep regret the passing of our member

Murray Kappoport

of 707 Beach 9th Street, Far Rockaway,

L. I., on September 2, 1958.

The Brooklyn Jewish Center extends heartfelt sympathy to the family and relatives in their bereavement.

Golden Age Club

The Golden Age Club of the Center will resume its regular meeting schedule after the High Holy Days. Special notices will be sent to members advising of the meeting dates. Best wishes to all for a Happy and Healthy New Year.

J. L. HOROWITZ,
President.

Due to the intervening holidays there will be no publication of the Center "Bulletin" until October 10.

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